

# THE EXPOSITOR

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JOURNAL OF PRACTICAL CHURCH METHODS



CHRISTMAS FONT  
Courtesy  
Steuben Glass



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Christmas Font

The Christmas Font, designed by Michael Lantz, New York sculptor, is a broad, gracefully flaring bowl, supported on a high domed font by means of cane-twist pillars. The pillars provide a contrasting sculptural dimension to the major decoration of the bowl which depicts the story of the Nativity. In purest crystal, the figures of the Madonna and Child, the three adoring kings, and the eastern star, are arranged in panoramic dignity around the base. The artist's delicate and spiritual interpretation of the Christmas story is inscribed on the crystal bowl by copper wheel engraving, a method which has found its highest expression at the hands of the Steuben artisans.

Mr. Lantz, in conceiving his design, has utilized the intrinsic quality of his medium: transparency, and the interplay of changing lights within a crystal form. The star in the east shines with its own brilliance, radiating as a beacon on the figures below. With a dramatic illusion of motion, the three kings move toward the Christ Child. Gabriel guards the quiet scene, and floats like a star in abstract space. Around the rim of the bowl are engraved the words: FOR WE HAVE SEEN HIS STAR IN THE EAST AND ARE COME TO ADORE HIM.

Courtesy Steuben Glass  
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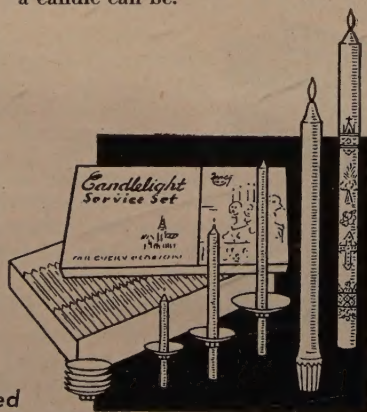
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# Not a Sparrow Falls

and Other Sermons by

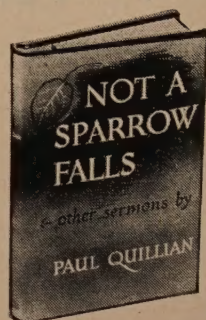
PAUL QUILLIAN\*

In these fourteen vibrant, unforgettable messages, a great preacher of our time speaks personally and informally to the individual Christian about his worth and responsibility, his needs, his faith, his growth and purpose, and his service to God.

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\*Dr. Paul Quillian was pastor of the First Methodist Church, Houston, from 1937 until his death in 1949.



# A LAMP UNTO MY FEET

WALLACE FRIDY

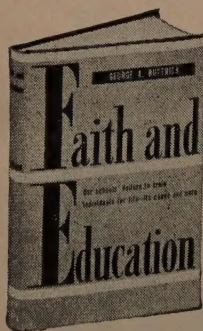


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# FAITH and EDUCATION

GEORGE A. BUTTRICK



"This book examines present day American education in the light of its secular motivations, its barren lack of faith, and its need to move in the orbit of the faith spoken in the two great Commandments. Dr. Buttrick points out that we tread on dangerous ground when we follow the lead of men who say that education cannot make any prior assumptions, cannot espouse any faith. . . . A great source of encouragement to those who have been fighting the battle for religion in education, for those who have turned sick at heart at the way we have bartered our faith for dull expressionisms, factualisms, and methodologies." — *Pulpit Digest*. **\$2**

AT YOUR BOOKSTORE

# ABINGDON-COKESBURY



# The Christmas Spenders

CHAP. RICHARD BRAUNSTEIN

INDIVIDUALS given to a philosophy of sorts are telling us that a great amount of money is spent foolishly during the holiday season. "In moments of expansion," states one of these kill-joys, "we fare forth and purchase for other people articles of more or less doubtful utility, paying for them much more than we would pay for something for ourselves." This is true. We are glad it is true. We would not wish it otherwise. There is something to this Christmas spending that cannot be expressed in terms of dollars and cents. We name it *sentiment*.

"The considerations of prudence," says Charles R. Brown, "may point to a certain conclusion as solid and verifiable as the statements of the multiplication table and as powerless to move the heart to its higher levels of feeling and purpose. The finger of expediency may indicate a certain line of action as clear and plain as the North Star and as coldly remote from human wellbeing. We are hearts as well as heads. We are hearts even more than we are heads."

We teach and encourage thrift. With the late Theodore Roosevelt we hold, "Thrift is common sense in spending." Of course everybody should know the place and value of money what it will and will not buy. Robert Louis Stevenson's creed is good: "To earn a little and spend less." David Copperfield by Charles Dickens gives some excellent advice: "Annual income, twenty pounds; annual expenditure, nineteen, nineteen six; Result, happiness. Annual income, twenty pounds; annual expenditure, twenty pounds, ought and six; result, misery."

On the other hand when we have been reasonably thrifty for three hundred and sixty-four days in the year, it is indeed cold logic which would deny us the privilege of being somewhat generous on the three hundred and sixty-fifth day. It is an unfriendly creed surely which will not allow us to spend more for others than we spend for ourselves. The

Tallshoro, North Carolina

average woman no doubt can get along without flowers or candy or a book. But the road is made much easier when we say it with flowers, some candy, a book. Or some other tangible evidence of love and appreciation. Father may have a bureau drawer full of neckties, but one more tie, not for the tie's sake, but for memory's sake, will make him all the more happier. You may bring up a little girl without dolls or ribbons but who with courage to assert that such a little girl is having a normal childhood? You may bring up a boy without a baseball bat or glove or a radio set or an electric train or a dozen other things that have always delighted a boy's heart, but can you say such a boy is given, shall we call it a square deal in life?

After all, what is the analysis of Christmas? What is the heart and soul of it? Those packages we hide and hoard against the day of days? Not so. Nine times out of ten they have little value in terms of dollars and cents. But there is the sentiment of it, the joy in remembering and being remembered. A frozen stream that never thaws is a glacier, not a river. When it moves, it brings destruction with it. No nation or life that is founded on extravagance can long endure, but the greatest extravagance of all is to forget how to be extravagant. Once in a while at least.

What is Christianity? *It is spending*. It is spending not only around the twenty-fifth of December but around the twenty-fifth of June, and all other seasons. The rain cannot spare itself if it would cover the world with greenery. The sun cannot spare itself if it would mantle the world with its warmth. No mother, no father, can do justice to a family unless they spend themselves. Nothing ever comes from nothing. Always something comes from something. If there is progress, growth, civilization, it is because men and women contributed themselves toward these goals. *They gave*. Time. Money. Body. Brain. "He saved others; himself he cannot save." No. He could not save himself. Not if he would save others. Does the teacher save himself? Not if he imparts the



rudiments of education and culture to the class before him. Does the soldier save himself? Not if he is a good and trained patriot who wants to serve his country and win a war.

Christmas is spending. It is unsparing. It is the lavishness of a person or a dollar. Ralph Waldo Emerson said somewhere that the mass of men worry themselves into nameless graves while here and there some great unselfish soul forgets himself into immortality. Kindness is better than things but things are often the media with which we express kindness. The things that are in the shops are the symbols of our generosity. Goodness is greater than any endeavor we might employ with which to express goodness. But it is goodness and not the endeavor that has a market value. It is the heart that prompts. It is the hand that reaches. It is the desire that compels. It is the urge of soul that gives impetus. It is the will that wants to do.

Few, few learn the lesson we would teach about this Christmas Spending. But that makes the lesson no less true. It speaks out of history and experience. "Thou didst well in that it was in thine heart." "She hath done what she could." No matter what we say about the act, we can never do justice to the urge. Duty is a great word. Love is a greater word. Duty

represents Sinai. Love represents Calvary. We may go the first mile because it is required but the world's helpers go the second mile because they love. They move beyond the call to duty. They receive a citation from posterity. "Well done good and faithful servant, thou hast been faithful over a few things. I will make you ruler over many things: enter thou into the joy of thy Lord."

A wealthy man received a letter from his pastor asking for a gift. The request found him in a bad moment. He dedicated a letter of refusal, stating that all he ever heard from the Church was "give, give, give!" The pastor replied: "Thank you for your letter in which you state the best definition of Christianity ever received."

Many people conduct their lives on the Cafeteria plan,—self-service only, while many others interpret service for others as the rent they pay for living on this earth. We have many things to live with. Science makes that possible. We have many things to live for. Religion makes that possible. The spiritual outweighs the material. The Christmas Season shows and emphasizes a re-evaluation of the things which matter most namely, loving heart and helping hands.

— + + —

## THE FORGOTTEN SUNDAY

*A Sunday-after-Christmas Message*

T. N. TIEMEYER

NOT long ago the lyrics of a popular song ran, "Poor little Rhode Island, the smallest of the forty-eight." This diminutive state—so said the song—could not brag of size like Texas, nor tall corn like Iowa, nor perpetual sunshine like California. It was lost in the lustre, brilliance, and magnitude of the other states.

The Sunday after Christmas is something like that. Beginning with the Thanksgiving season, each Sunday is brimming with expectancy. The Yule season's liturgy is rich with appropriate hymns, Scripture readings, and pageantry. The New Year season has about it

a reckless gaiety with an undertone of apprehension. Revelry and sadness nudge each other as the old year gives way to the new. Tucked away between, like a valley between two towering mountain ranges, is this last Sunday of the year. It has no special emphasis, no special purpose, no glory of its own. It will not attract great throngs of worshippers, nor appeal extensively to our emotions of joy or sadness. It is treated like a fifth wheel on a car or a sixth finger on a hand. Even the liturgical church calendar gives it no individual name but is content to label it the Sunday after Christmas. Worshippers who attended special Yuletide services feel that they can skip this one. Even pastors often feel a let down after

*St. Mark's Evangelical and Reformed Church  
New Albany, Indiana*



the "big" Sundays and find no enthusiasm for an odd Sunday like this.

Yet, how often in history has man underestimated values! How often have we carelessly minimized those events which later proved to be fraught with great significance! We are reminded of Micah's ancient prophecy, "But thou, Bethlehem, which art little among the thousands of Judah, out of thee shall come forth one who is to be ruler of Israel." You little, sleepy village of Bethlehem! There are a thousand communities in Palestine rated more important than you. Yet, from this underestimated, nearly-forgotten town came the King of Kings and the Lord of Lords.

It is folly to scoff at little things. Maltbie Babcock once said, "Trifles are trifles only to the triflers." A housewife looks with disgust at the greenish mold on a slice of bread and throws it out. Yet from similar molds come penicillin and other anti-biotics which may someday save her life. A hilly section of Georgia composed mainly of red clay was offered for sale at \$5,000 with no buyers. Dr. George Washington Carver one day discovered how to make a rare paint pigment from that clay. The same tract of land was then sold for \$50,000 and the owners reaped a fortune. An ostrich hunter of South Africa, named O'Reilly, heard a dispute among some neighboring children in regard to the stones they were playing with. One which sparkled more than the others was the cause of the argument. O'Reilly examined it and then asked permission to take it to the nearest town to discover its value. It proved to be a 21 carat diamond valued at \$2500.

We must ever avoid the temptation to be devotees of Jumboism. Dr. Halford Luccock says that Jumboism is America's most popular religion, and defines it as "the worship of the biggest elephant." In our brawling, rugged, Western civilization, we have put a premium on enormity rather than quality; we are impressed by quantity rather than intrinsic value. We judge a city by the size and number of its sky-scrapers. We pick a college by the size of its stadium. A man is judged by the size of his car, his home, or his cigar, while a woman is evaluated by the number of clubs she belongs to and the jewels she wears. As a nation we are prone to boast that we have the biggest factories, the biggest office buildings and the biggest distilleries. We boast that we have more railroads, more telephones, and more mental hospitals. We brag that our nation manufactures the most steel, the most aluminum, the most aspirin tablets. We have

hypnotized ourselves by size, worshipping the biggest elephants, and scorning little things as inconsequential.

It is, however, a sign of mental maturity and spiritual consciousness, to attach more importance to the little things of life. In God's world there are no trivialities. The symbol of the Kingdom of Heaven was a mustard seed. The greatest throne in all history was a cattle feed-trough in the stable. The future of mankind will not depend on anything that one can see, but on the atom which no eye has ever seen. A naturalist points out that the burden of God's work in the world of nature is placed upon living things so small that they can crawl through the eye of a needle. More acres of farm land are plowed and harrowed by earthworms than by all the tractors invented by man. We need to awaken to the significance of the insignificant.

### Words Are Little Things

Words may seem trivial to many folk, but not to the psalmist who prayed "Let the words of my mouth be acceptable in Thy sight, O Lord." Nor were they trivial in the opinion of Jesus who admonished, "It is not what goes into the mouth but that which comes out which can harm man." How insignificant kind words seem to be! They are so inexpensive that you can afford to give them away generously. Yet how underrated is the trifle of a kind word! You may speak intelligently with another for an hour, and if in that time you have said one word of praise or encouragement, you can be sure that within a few hours your conversant will remember only that and forget all else. Try it yourself and see if this is not true. Think back to the time when someone complimented you or spoke a kind word. You remember it easily. But do you remember one other thing that was said at the same time? Not very often. A little word, fraught with love, will abide when other words fade into oblivion.

A kind word to a friend is a lifetime gift. He will cherish it and lock it in his memory even as did Mary who kept the words of the wise men in her heart. When bleak days of loneliness or adversity come into the life of your friend, he will find new joy and comfort in the words of kindness which he has stored in the treasure house of his soul. A school teacher in her 70th year commented that of the thousands of pupils she taught in her lifetime, only one took the time to write her a letter of appreciation. That letter is her most cherished possession and gladdens her heart



whenever she reads it. When Walt Whitman published his first book, "Leaves of Grass", the critics tore their garments and labelled it "garbage." Even Whittier threw his copy out of the window. From Emerson came the only words of encouragement in a note which read, "I greet you at the beginning of a great career." That bit of kindness spurred Whitman on to greatness.

A young man sat in the gallery of the House of Commons under the spell of brilliant oratory and made up his mind to become a lawyer. On the way home he met his old Sunday School teacher and shared his plans with him. The teacher gently challenged him, "Henry, you have greatness. Why not use it to glorify Jesus Christ and His Kingdom?" Before the day was over, John Henry Jowett had made his decision and became one of the great spiritual lights of the early twentieth century. A few words did it. Words have tremendous potentialities. No word is ever trivial.

### Concerning Little Deeds

The same might be said of little deeds. Conscious as we are of the gross evil which darkens our world, we are prone to doubt that any individual can do much to improve conditions. Recall, however, that one little infant born in a stable was able to dethrone Cæsars and conquer the western world more effectively than the Roman legions. One man in our day has taught more people in Africa and Asia to read and write than all the other teachers we have sent them in this century. One woman with her pen did more to arouse national indignation against slavery than all the statesmen. One man in our age won the freedom of 300 million people, without an army or an armed battle. One man undergirded the morale of England in the darkest moments in her modern history.

True, we are not all of the magnitude of a Laubach or Harriet Beecher Stowe, nor are we of the calibre of a Gandhi or a Churchill. Yet, even our feeblest efforts register in this sensitively-designed universe. Henry Beecher once said, "Do not be troubled because you have not great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted not with forests, but with grasses. Only have enough of these little virtues and common fidelities, and you need not mourn because you are neither hero nor saint."

Do you have a problem which troubles you at this moment? It is safe to assume that many

of you do. Do you wonder if it can be overcome by simple deeds of Christian virtue? Perhaps you are having trouble with your boss, or your teacher at school, or a neighbor or even someone in your own home. You are wondering if elementary religious practices like kindness, prayer, love, and forgiveness can overcome these deep-rooted, discordant sources of discomfort. As an answer, let me tell you of a factory where an experiment was conducted by suspending a great bar of steel weighing 500 pounds, 8 feet in length, vertically by a delicate chain. Near it hangs a cork on a silken string. Could the cork set that steel bar in motion? The cork was gently swung against the steel bar and nothing happened. This was done again and again for ten minutes and the bar gave evidence of feeling uncomfortable. A kind of nervous chill ran over it. Ten minutes more and the bar was vibrating. At the end of 30 minutes the great steel bar was swinging like a pendulum. Five hundred pounds of steel had been moved by a cork. In like manner, goodness, no matter how inconsequential it may seem, makes an impact and registers its positive influence in this delicately fashioned world of ours.

The unconquerable goodness of God's love and the irresistible imperative if His law are more effectual in trivialities than in cataclysms because there are so many more trivialities in this world. Every event, moment, and incident which has a consequence comes under the heading of God's business. All major developments in our lives and in our world have had their origin in events that at the time seemed insignificant. Who knows but that at this moment someone in your church is hearing the voice of Divine Guidance which will direct his life down a new highway of service? Who knows but that on this Sunday morning, somewhere in some Christian service of worship, Christ is laying upon some individual the destiny to become a great blessing for all mankind?

Forgotten Sundays? There are no such things in the sight of God. Nor are there forgotten persons, nor forgotten deeds, words, or even thoughts. All are tallied in the sum of our lives and their totals make us what we are. Let every Sunday, then, be a festive day to the honor of our Lord; every day a holy day; and every moment a hallowed opportunity. Then at last, when we come to the final reckoning the total will be gloriously on the side of good, overwhelmingly effective in Christ's campaign for a world of love and peace.



# The Editor's Columns



## Merry Christmas

A THRILLINGLY dramatic blaze of flaming reds, deep, rich orange, and yellow, intermixed here and there by the dark, contrasting green of mountain conifers, and broken occasionally by neat, slender, white spires pointing heavenward over the flaming treetops, was my unforgettable introduction to the Berkshires. Their beauty baffled words and left me vainly searching for superlatives. Each new turn in the road which tiptoed its way, gingerly, through those blessed hills, opened new, breath-taking vistas of Nature's handiwork, and fairly overwhelmed me with the utterly limitless versatility of the Creative Hand, to warm and nourish one's soul through one's eyes.

Some weeks later, the startling brilliance of the hills had cooled. With the exception of the white spires to remind, the never changing greens, and a rarely occasional splash of such living red as never came from the pigment-mixing palette of the artist, there was an overall sobering of color into what gave promise of the drab tones of late Fall.

The eyes saw, and the soul delighted, yet there was not let loose that sense of proximity to the Hand which had molded the hills and garbed them in flaming colors. There should have been, for color plays small part with proximity.

Today the hills are not the same, for all their finery lies faded and tattered upon the floor and the trees now stand stark, desolate, denuded witnesses of the passage of Time in their flight.

The Evergreens have changed, only in their relative predominance in the overall picture. Evergreens are ever green. That is why they are symbolical of the season now upon us, or Christmas too, is ever green. Name anything else, these days, which is.

Tear away its maudlin trappings, the brash ensel with which we would gild the lily, the commercialized slander and libel with which our day covers it, the material shrouds which blanket it, and there stands Christmas in all its pristine glory and charm, for "unto you is

born THIS day" still holds, regardless of the weight of worldly accoutrement.

What matters the mutterings of selfish little men with whom Truth differs on the give and take basis? What matters the muddled mess we miss-name "Life"? We may burlesque Christmas but we cannot destroy it. We can but mar our use of it, and hence deny ourself its blessings. Christmas marches on, and ever, by its side, march such eternal truths as alone offer a craven world its one way of escape from its own self-destructions.

Colors change in men and trees, from the brilliant to the drab, but not in the abiding significance of our Christmas day. It is ever green. So, "Fear not." Approach your Christmas pulpit eager to repeat anew, and with a new and needed emphasis, the song of the angelic host, "Glory to God", and "Peace on Earth". There, right there, is the one way out, as sure as Christmas is Christmas.

And may yours be a blessed one.

## How to Make Your Child A Juvenile Delinquent

1. Do not give your child any religious training in your home.
2. Do not have family worship.
3. Pay no attention to the movies he attends. Let him go where he wishes.
4. Allow him to listen to all the gang buster and thriller radio programs he wants.
5. Do not insist on his going to church school every Sunday, only when it is convenient.
6. Do not bother to set an example of church attendance.
7. Make no effort to influence his religious life. Let him wait until he is old enough to decide for himself.
8. Do not allow him to bring his friends into your home. They will carry in dirt and they might scratch the furniture.
9. Never discuss plans, problems or pleasures with him.
10. Never discipline him. Let him develop his little pagan criminal tendencies without any inferiority complex.
11. Teach him that happiness is more important than character, comfort is better than duty, getting than giving, and prejudice than Brotherhood.

—Charles F. Banning, *Bulletin, Central Baptist Church, Norwich, Conn.*



# THE CHURCH at WORK



## A Better World in 1953

And how to build a better world?

Well, not by chart or plan,  
Unless we start to teach the boy  
To be a better man.

For all our dreams of nobler things  
Will meet the same old fate,  
Unless we turn to fellowship,  
And do away with hate.

—Edgar A. Guest.

## What Makes A Nation Great?

It's not the walls of the church without

That makes the building small or great,  
But the Christ-like shining 'round about,  
And the faith that overcometh doubt,

And the love that stronger is than hate.

—Longfellow.

All the water in the world,  
However hard it tried,  
Could never sink a ship  
Unless it got inside.

All the evil in the world,  
The wickedness and sin,  
Can never sink your soul's fair craft  
Unless you let it in.

—The Live Oak.

## Parents In the New Year

"Lo, children are an heritage of the Lord."  
A heartbroken farmer whose child was in serious trouble once lamented: "The trouble is, I gave great care to the growth and development of our horses, hogs and cattle, but allowed my children to grow up just any old way!" This is a mistake that many parents make.

## 1953

Learn to live. A good life is better than medicine.

Learn to attend strictly to your own business.

Learn the art of doing kind and encouraging things.

Learn to keep your troubles to yourself. The world is too busy to care for your ills and sorrows.

Learn to greet your friends with a smile. They carry too many frowns in their hearts to be bothered with any of yours.

Learn to tell a story. A well told story is as welcome as a sunbeam in a sick room.

Learn to avoid all ill-natured remarks and every thing likely to create friction.

Learn to hide your aches and pains under a smile. No one cares whether you have the ear ache, headache or rheumatism.

Learn to stop grumbling. If you can't see any good in the world, keep the bad to yourself.

—Missouri Ruralist.

## Great Devotional Classics

Three new titles in The Upper Room Series of LIVING SELECTIONS FROM THE GREAT DEVOTIONAL CLASSICS:

1. *Selections from the Writings of St. Francis of Assisi.* Arranged and edited by J. Minton Batten.

2. *Selections from the Writings of Soren Kierkegaard.* Arranged and edited by Thomas S. Kepler.

3. *A Serious Call to a Devout and Holy Life* by William Law. Arranged and edited by Thomas S. Kepler.

The enthusiastic welcome given a series of inexpensive booklets containing selections from the great devotional writers of the ages has encouraged The Upper Room to expand the series to eleven titles. The three titles now published contain material from St. Francis of Assisi, William Law, and Soren Kierkegaard.

These booklets (3½ x 6 inches in size) are planned to make conveniently available to large numbers of present-day Christians some of the great writers who have influenced generations of Christians before them. Other booklets in the series include: *The Practice of the Presence*, *Selections from Augustine*, *Selections from the Writings of John Bunyan*, *Selections from the Journal of George Fox*, *The Imitation of Christ*, *Luther's Table-Talk*, *Selections from the Letters of John Wesley*, and *Selections from the Journal of Francis Asbury*. Each is available separately or all eleven may be secured as a set in an attractive box. (Single copies 10c; box containing all eleven, \$1.00. Individual titles in quantity, 12 for \$1.00; 100 or more, 6c each.)

—Harold L. Hermann.



## The American Annual of Christmas Literature and Art

The 1952 edition of the Augsburg Publishing House "Annual of Christmas Literature and Art" will serve throughout the year as a source of inspiration to children, parents and teachers. The 10½" wide by 13¾" long, 70-page volume, beautifully illustrated from cover to cover, is chiefly devoted to the story of Christ's birth according to Luke and Matthew. Traditions in foreign lands are shown in "Christmas in Scandinavia", and 10 additional pages in colored drawings of Yuletide customs of Central Europe. American customs of the early 20th century are portrayed in "America 50 Years Ago." There are sketches of the "Municipal Christmas Tree," "Birds at Christmas Time," favorite carols, Christmas poetry, and several full color inserts suitable for framing. The gift edition, paper bound, in gift envelope is \$1.25; the library edition, cloth bound, in gift box is \$2.50, and are available at all leading book stores.

## Divine Power

"Some men depend greatly for power on action. They throw themselves into what they are doing—organizing, preaching, even evangelizing—with all the human force that they can command, and the reflex of this upon themselves is very stimulating. I wonder sometimes where the faith of some of us would go if we did not have the constant spur of action.

"It takes a long sickness sometimes, or some other involuntary interruption of his work, to make a man face himself and his life and his faith, apart from his work. Our work can be so engrossing as to blind us. Perhaps all of us Americans are inherently 'activists' and cannot help it in this period of our development: but we need to be reminded that healthy glands can sometimes create a pretty fair counterfeit of grace, and we can sometimes be carried along by the swing of our own successful achievement so that we forget that what we are dealing with is *good human steam*, and not necessarily divine Power.

"Phillips Brooks said, ' . . . The more thoroughly you enjoy it, (your work and pastoral contacts) the better you will do it all.' That is all true, but let us keep the distinction between human force and divine grace."—*Samuel M. Shoemaker, in "The Church Alive", page 65, Dutton, (A Guide for Clergy and Congregation).*

## The Great Physician

Wallowing around in physical, mental, spiritual ailments, thereby adding to them, when the simple remedy is available in our own per-

sonal households, seems less than mature thinking. However, this is what ministers do; some break physically, some mentally, and many mark time spiritually, because they do not call on the "Family Physician" who literally waits at the door.

The Melbourne Herald, Australia, recently carried an item about Film-Actress Claudette Colbert, who injured a vertebra early in 1950, and later, still wearing a brace, tried to walk downstairs, slipped and increased the injury. Physicians, including her husband, Dr. Joel Pressman, estimated that it would be another month before she could be up and about. Complained the patient, "If I'd been anybody else, I'd have gone to a doctor, but when you're married to one you hate to bother him with family ailments."

As ministers, we preach and teach that God, our Loving Creator-Father, holds the key to all man's troubles, if we will but ask His help; yet, too few of us call Him in to prescribe for our own needs, our physical or mental ailments, our hurts and discouragements, or His guidance in strengthening our bodies and minds against the wear and tear of the hour. Why is this?

One answers, God is too near, we become accustomed to the constant use of His Name, and when a boulder rolls our way, we search for an unaccustomed remedy; another answers, God seems too far away, and when one is face to face with a crisis, you cry out for nearby help. God, our Loving Father, walks at our side, and holds the remedy for any care we have. "Ask, and ye shall receive" is His prescription, and He is neither too near, nor too far away, He IS where you are, and where your NEED is.—*L. D. R.*

## One Great Hour of Sharing

The "ONE GREAT HOUR" of *sharing* united appeal for reconstruction, rehabilitation and relief will be conducted in tens of thousands of churches throughout America on Sunday, March 8, 1953.

Let us emphasize in our preparation for this great and necessary privilege that it is "SHARING" rather than giving. The Giver of all good gifts makes it possible for us to *share* that which has been so freely bestowed upon us. Let us emphasize that we are *stewards* who accept stewardship according to His teachings, that is give more than His law requires of those who profess to be His followers.

## Recreation Leaders

"Recreation leaders are *not* born. They are made," says E. O. Harbin, widely known recreation leader and author of the popular *Fun*



*Encyclopedia.* Harbin's latest book, "The Recreation Leader", is designed to show *how* recreation leaders are made. The publisher, Abingdon-Cokesbury Press, calls it "the *why*, *what*, and *how*" of a church or community program of leisure-time activities.

Pastors everywhere will welcome such a help, in order to assist in the nation-wide effort to overcome waywardness among young people who have no leadership in recreation, and the thousands of elderly persons who need fellowship and recreation. "The Recreation Leader", by E. O. Harbin, is ready now, cloth bound, \$1.50.

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### First Prayers For Children

This is the title of a small Manual for Parents, by John Oxenham & Roderic Dunkerley, 80-p., published by Revell. The price at the time of publication some years back was 75c; it is likely that available copies would be found in USED BOOK STORES only. If there is a reprint the price would be in accordance with the date of publication. Both parents and children would benefit from the use of this manual.

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### Christian Home Series Pocket Books

"Time of Fear," by Irma Hegel, tells the story of the Penney family and its labors to make Christ live in the hearts of people in a churchless community; "Unwanted", by Frances Hensley, is a heart-warming story of the struggle to build a worthwhile community and a place for themselves in the Ozarks, by two *unwanted* people. Both books have 128 pages, and are 35 cents each from the publisher, Standard Publishing Co., or your bookstore.

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### Child Guidance In Christian Living

The Methodist Church, Kenmore, N. Y., one in ten in the Genesee Conference and 56 in the nation, is experimenting in a co-operative home-church program to help parents supplement religious instruction given in the Church School.

The basic course of four lessons in Child Guidance in Christian Living, for parents of children attending the Kenmore Methodist Church-School, was held on four successive Wednesday evenings this month, and a similar basic course will be offered on four Sunday mornings to parents who prefer that hour.

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### The Church and Money

"On no other subject is the Church subjected to more criticism than that of money,"

writes Wm. McKinley Walker, Pastor, Wesley Methodist Church, Anaheim, Calif. If you are interested in an analysis of this subject send a stamped envelope and 10 cents to ,

Rev. McKinley Walker  
532 South Lemon Street  
Anaheim, California

for a copy of a four-page reprint of "The Church and Money", as printed in Methodist Church Herald, L.A. Mr. Walker believes that the necessary money for the Lord's work is a spiritual matter. Be sure your envelope carries your full and correct address, written so it can be read.

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### Prepare Now For The Next Christmas Season

For use on Temperance Sunday of 1953 the National W.C.T.U. has prepared a new leaflet entitled "Keeping Christ in Christmas" in the form of a playlet for use as is, or adapted to suit the needs of women's groups, Adult S. S. Classes, or kindred gatherings; ten cents, and a stamped, addressed envelope, giving your full and correct address, sent to the National W.C.T.U. Publishing House, 1736 Chicago Avenue, Evanston, Ill., requesting the leaflet, "Keeping Christ in Christmas", will receive prompt attention. The playlet chimes with the fast developing movement for putting "Christ back into Christmas", shows how Christmas is being commercialized, and in numerous instances turned into an orgy through the use of intoxicating liquors, so widely and persistently advertised in connection with observance of holidays and Holy Days.

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### Correspondence Schools

Reliable correspondence schools and their curricula are listed by the

National Home Study Council  
2601 Sixteenth St., N. W.  
Washington 9, D. C.

available in booklet form, free.

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### Prayer and Persistence Demonstrated

Dorothy Kingsley, mother of six children and former Detroit, Mich., housewife, has emerged as one of Hollywood's top screen writers, and says the secret of her success is "persistence and prayer!"

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### Hymnals For Korea

A worthy project for every Christian Church in America is to help replace Korean Hymnals destroyed in the sacking of Seoul. An urgent appeal came to Dr. Frank C. Laubach of World Literacy, Inc., 156 Fifth Ave., New York, from Church leaders of Korea for funds to reprint



the Korean Hymnals, containing 586 familiar gospel hymns. Fortunately, the plates to be used in reprinting were sent to Japan shortly before the start of the Korean war. The hymnals are to be used in churches, refugee camps, hospitals and prisoner-of-war camps. World Literacy, Inc., will welcome the assistance of every church in America in raising a minimum of \$7,500 (50c a copy) necessary to provide 15,000 copies.

## Years of Adventure

The Memoirs of Herbert Hoover, 1874-1920, Macmillan, 496-p., \$4.00, was published in October, 1952. The volume is based on well-documented diaries of years in Iowa, Oregon, at Stanford, then in mining areas in all parts of the world, experience with labor, underprivileged peoples in England prior to the first world war, his self-less and unpaid years as food administrator, first of starving Belgium, then of the United States, and finally of post-war Europe. This volume bears little resemblance to the politically-inspired picture of Herbert Hoover.

### FOR THE NEW YEAR

God has spoken long ago  
In the Book we love.  
He has spoken long ago  
From His home, above.

Spoken words of love and cheer  
Words that linger yet,  
Words of comfort and of strength,  
Words we can't forget.

Even though the burden's great,  
Though the teardrops fall,  
Though the world is dark around,  
Still we hear His call.

O Master, may we heed Thy voice,  
And serve Thee to the end.  
In life, in death, be Thou our Guide  
And never-failing friend.

—Walter R. Young

## PRAYER

Of all the duties enjoined by Christianity, none is more essential, and yet more neglected, than prayer. Most people consider this exercise a wearisome ceremony, which they are justified in abridging as much as possible. Even those whose profession or fears lead them to pray, do it with such languor and wanderings of mind, that their prayers, far from drawing down blessings, only increase their condemnation.

We must ALSO ASK WITH FAITH, a faith so firm that it never falters. He who prays without confidence can not hope that his prayer will be granted. Will not God love the heart that trusts in Him? Will He reject those who bring all their treasures to Him, and repose everything upon His Goodness? When we pray to God, says St. Cyprian, with entire assurance, it is Himself who has given us the spirit of our prayer. Then it is the Father listening to the words of His child; it is He who dwells in our hearts, teaching us to pray. But must we not confess that this filial confidence is wanting in all our prayers? Is not prayer our resource only when all others have failed us? If we look into our hearts, shall we not find that we ask of God as if we had never before received benefits from Him? Shall we not discover there is a secret infidelity, that renders us unworthy of His goodness? Let us tremble, lest Jesus Christ shall judge us, He pronounces the same reproach that He did to Peter, "O thou of little faith, wherefore didst thou doubt?"

We must JOIN HUMILITY WITH TRUST. Great God, said Daniel, when we prostrate ourselves at Thy feet, we do not place our hopes for the success of our prayers upon our righteousness, but upon Thy mercy. Without this disposition in our hearts, all others, however pious they may be, can not please God. Saint Augustine observes that the failure of Peter should not be attributed to insincerity in his zeal for Jesus Christ. He loved his Master in good faith; in good faith he would rather have died than have forsaken Him; but his fault lay in trusting to his own strength, to do what his own heart dictated.

We must PRAY WITH LOVE. It is love, says St. Augustine, that asks, that seeks, that knocks, that finds, and that is faithful to what it finds. Let our hearts be full of love, then and they will pray. Happy are they who think seriously of the truths of religion; but far more happy are they who feel and love them! We must ardently desire that God will grant us spiritual blessings; and the ardor of our wishes must render us fit to receive the blessings. For if we pray only from custom, from fear, in the time of tribulation—if we honor God only with our lips, while our hearts are far from Him—if we do not feel a strong desire for the success of our prayers—if we feel a chilling indifference in approaching Him who is a consuming fire—if we have no zeal for His glory—if we do not feel hatred for sin, and a thirst for perfection, we can not hope for a blessing upon such heartless prayers.



*We must PRAY WITH PERSEVERENCE. The perfect heart is never weary of seeking God. How often do we hear those who every day have to reproach themselves with unfaithfulness toward God, complain that He refuses to answer their prayers! Ought they not to acknowledge that it is their sins which have formed a thick cloud between heaven and them, and that God has justly hidden Himself from them? How often has He recalled us from our wanderings! How often, ungrateful as we are, have we been deaf to His voice, and insensible to His goodness! He would make us feel that we are blind and miserable when we forsake Him.—Paul W. Roth.*

## JUNIOR PULPIT

### What I Learned From the Engine

This summer, while I was on my vacation, there was a miniature train near where we were staying. It was very unusual, for it had been made by a retired railroad engineer and was an exact model of the train he used to drive. The engine ran on steam from its boiler, which was fired by coal. It took on water from an overhead water-tank just like a real locomotive. When it ran it sounded exactly like a real train, from the clicking of its wheels on the track to the toot of the whistle. Of course, all the children liked to ride on it for it had been made for their use.

One day, when mister locomotive was resting between runs, just standing there on the tracks, panting like he was a bit winded from his last run, I said, loud enough for only him to hear, "It must be great fun to pull the boys and girls around your track each night and listen to their laughter and screams of delight."

I was surprised when the little panting engine answered me. He replied, "Yes it is, but I wish that they might learn some of the things I would tell them if they would listen to me."

"And what are they?" I asked.

"Well," Mr. Locomotive continued, as though deep in thought, "no engine can go without steam in his boiler, and unless a fire is made in his fire-box he has no steam and has to just stand still doing nothing and getting nowhere. If all the boys and girls would remember that like a locomotive they too have to have the proper fuel to make them go, I'm sure it would help them. And I'd tell them," he went on, "that for them, the very best fuel is Jesus Christ."

That sort of took me by surprise, but the more I thought about it the more I knew he was right. He must have noticed my surprise,

for he paused a moment and then went on.

"But you see," he said, "I need not only have fuel to make steam, but if I am to go I ought to go I must have a track on which to run. Else I would go wildly about the park and perhaps hurt the boys and girls instead of giving them a good time. Well," he said, "when boys and girls try to be like Jesus, who He provides the fuel for their lives—by the things He taught—they also have a track to run on. For no boy or girl who tries to be like Jesus will ever do anything that is real bad or hurt anyone seriously. Yes," he said, "I'd tell them that Jesus Christ is the right track to go on if they are going to be the best kind of boys and girls possible."

Again, he paused, as if he wanted to let them sink in, and then he went on. "You know," he said, "I can't go around the track without an engineer. The engineer sees that I run right not too fast nor too slow; he watches that no one is on the track to get hurt, and sees that all the boys and girls are safe. Well," he said, "I'd tell the boys and girls that Jesus is not only the fuel for their lives, not only a track to run on, but that He is also the engineer. He can go with them, and if the boys and girls listen they will hear Him talking to them, telling them what they ought to do, helping them to go down the track of life so that they are helping others and themselves."

"Yes," said the Engine, looking at me with a merry twinkle in his headlight, and shaking as if he wished his whistle were working to give a good natured toot, "yes," he said, "I bet you are a minister, for it seems I see a sermon shaping in your mind. Well," he went on, "when you tell it to the boys and girls be sure to tell them the sermon really isn't yours, it's mine. And I hope they have many happy rides as they go through life."—Robert H. Yolton

### Gathering of the Hours!

*(Speaker displays a clock, on which both hour and minute hands can be turned backward or forward, as narrative suggests)*

The face of a clock is so familiar to us that many of us just accept it without thought; we learn early in life that it has twelve numbers or numerals on the face. Later we learn that the numbers stand for specific hours in the day, beginning at midnight and ticking along by the minute until twelve at noon, and then we begin the job all over again and tick and tick until mid-night. Still later, we learn that the ticking around the course twice a day, actually makes up 24-hours. This is time each one of us have for working, playing, and sleeping, in one day.



Each one of us receive this gift of hours, and if we should find it possible to divide the 24-hour-day into three parts, one for work, one for play and one for rest, there would be 8 hours for each of these important things (to us) in our day. Of course, we find very quickly that this is not so simple, depending upon our own individual abilities, our health, and our ambitions, that is what *we actually want to do!* Some boys and girls want to play most of the day. Some want to study in order to learn things they like to do, and then there are some of us who want to sleep and sleep, and don't want to do our share of the chores, nor go to school. In fact, we just don't want to think about the hours at all. But there is little we can do about the ticking away of time, it just goes on and on, whether we are aware of it, or whether we like it or not.

Suppose we think about this a little. Let us call all these hours on the face of the clock by their names, imagine they are aware of what we are doing, and that the Hours are actually doing things themselves. There is a piece of music called "The Dance of the Hours", and as we listen we seem to see the Hours join hands and tell the story of the Day. There are some cheerful Hours, some sleepy Hours, some Hours when we are thoughtful of what we should do, and some Hours when we think of mother's kitchen and good things to eat. It might be interesting to think of the Hours as fairies, or little people that say nothing but "tick, tock, tick, tock," but they are very, very busy all the time while they are talking.

Since many of us have our breakfast at seven o'clock in the morning, before Father leaves for work, let us call that Hour, the Family Hour; by ten o'clock mother is pretty busy, so we will call that Hour the Busy Hour. By mid-afternoon, we are apt to be a little weary, so let us call three o'clock in the afternoon, the Drowsy Hour. Every one of you can name some interesting thing for every hour of the day, name that Hour, as though it were alive and going about its business. We must remember that each one has sixty-minutes, in which it does many, many interesting things, but—when the clock strikes, or when the sixty "tick-tocks" are up,—well, that's that for the Hour, just as it is for each one of us.

This gives us something to think about, doesn't it! These Hours, sometimes so long, sometimes so short; sometimes dull, sometimes so exciting,—they just go on their way and there is no chance of ever bringing one of them back, or any part of them. They come, do their dance in which we all take part, then they are gone, and they never return.

But once in a great while, an Hour has a second chance, like when we turn our clocks ahead for daylight saving time and lose an hour, so we gain an hour when we turn the clocks back in the fall of the year when the daylight hours grow shorter. Then, in spite of the tables we learn in early school days, there are 25-hours in a day. ONE LITTLE HOUR in the Day gets a "doubling up" or a second chance. Let us think about what we in the little sixty-minute Fairy Hour will do with it's second chance!

Just like we, as we look over the whole family of Hours, to whom we have given names so we can tell them apart, we find that there are many important things to do in that second chance hour. There may have been trouble, jealousy, bad temper, something we want and can't have, something to do we don't like to do,—so many things and we have just sixty minutes in which to make right what we did not do as it should have been done. What will the Fairy Hour report at the end of the sixty minutes?

Here is something for each one of us to think about! What will each one of the Fairy Hours have to report about us, when they leave us? Will their report have on it that we helped someone? that we were fair and honest? that we did our share? that we did as we were directed and know we should? did we say our thanks to Jesus for our good homes, our good parents, our teachers, our playmates? Or, did we waste that hour and have to think about it as being lost to us? But wait,—even if the Hour is lost, Jesus tells us that if we ask Him to forgive us for what we have done, or not done, He will forgive us, and give us a second chance. No, we can't make the specific hour we wasted come back, but He has the power to give us the same chance in the coming hour, and that is what counts.

It is very important that when we think of the family of FAIRY HOURS as they walked and danced with us through the day, that we know whether we did what was right, good and helpful, or whether we wasted the certain hours, because that is the only way we can know what to say to Jesus about how we feel. Again and again, we are told in the Bible, that God will do what we want from Him, if we ask Him in our prayers. There is a poem about the "Land of Beginning Again", and we can make this come true in our lives, if we just learn to ask God, through Jesus Christ, to forgive us when we have wasted one of the precious Hours, and give us the grace to do better the next time.—S. Greer, *Expository Times*. (2 Kings 20:1-10; Matt. 7:7)





# THE PULPIT

## THERE SHALL BE TIME NO LONGER

CLARENCE EDWARD MACARTNEY

*Text: Rev. 10:6.*

**W**HAT is Time? A very interesting but somewhat difficult question. Is time a supreme illusion on the part of man? With God, of course, there is no time. He is without beginning or ending of days. "From everlasting Thou art God." He is the Eternal Now. Yet God appoints what we call periods of time, periods of duration and existence, for His own dispensations of mercy and of judgment, for the duration of the physical world, what the Bible calls the heavens and the earth, and for the duration of your life and my life. But however it may be defined, time comes to an end. The angel lifts his hand to heaven and cries, "There shall be time no longer."

### The Time No Longer for the World

Let us think, first, of the end of time for the world, for the earth upon which we live. The world had a beginning. Will it have an ending? Certainly there would be nothing strange about that, for all material things at length wear out. Will the sun forever rise and forever set? Will the rivers forever flow to the sea, and yet the sea be not full? Will the wind forever go towards the south and turn again towards the north? Will the earth forever revolve about the sun? On this planet is there to be an endless and ever-repeated cycle of kingdoms and empires and nations rising and falling and disappearing?

Science has its predictions, or rather guesses, for they can never be more than that. One prediction is that the energies of the earth will be exhausted. The earth will gradually slow down in its rotation about the sun, until it comes to a standstill, when all life shall cease. In his "Foundations of Belief", Balfour speaks of the horoscope of science to our world: "After a period, long compared with human

life, but short indeed compared with the dimensions of time open to our investigations the energies of our system will decay. The glare of the sun will be dimmed, and the earth tideless and inert, will no longer tolerate the race which has for a moment disturbed its solitude." Others have predicted that our world will one day be annihilated in collision with some other world; and still others that the earth will be destroyed by fire, by sinking back into the fiery womb of the sun, whence it originated. However different these predictions and forecasts, they all seem to agree in the expectation that the world will come to an end. Venerable though our earth is, scarred with the convulsions and storms of the past and strewn with the generations of men, one day it will come to an end.

The Divine Revelation would seem to confirm the predictions of Science. In one metaphor the earth is likened to a garment which when it has served its purpose, is rolled up and is cast away. "They shall all wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed." Jesus said that His Word would last forever, but that the heavens and the earth would pass away. St. John, in his vision of the end of things, said "I saw a New Heaven and a New Earth for the first heaven and the first earth were passed away, and there was no more sea." St. Peter declared that the "day of the Lord shall come as a thief in the night, when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. The earth also, and the works that are therein shall be burned up." When scoffers mocked, as they do now, at this idea of such a catastrophic interruption of the history of the world, saying that since the fathers fell asleep all things had continued as they were from the beginning of the creation, Peter reminded them that the world had a beginning, that it was created of God, and that the same God could

*First Presbyterian Church  
Pittsburgh, Pennsylvania*



and would bring it to an end. Thus, whether you turn to hear what reason says, or listen to the prediction of science or hear the prophecies of the Scriptures, the answer is that one day the history of this planet will be finished, the earth which was created will sink into dissolution. In the beautiful lines of "The Tempest"—

"The cloud-capped towers, the gorgeous palaces,  
The solemn temples, the great Globe itself.  
Yea, all which it inherits shall dissolve,  
And like an insubstantial pageant faded,  
Leave not a track behind."

### The Present Dispensation for Mankind Will Come to an End

In the Bible time frequently means a period: a dispensation, a fixed duration of time. The great Angel who swore that time shall be no more, said that when the last of the Angels, the Seventh Angel had sounded, the mystery of God should be finished.

Mystery is a favorite name of the New Testament for the Gospel, for the Revelation of God in Christ. It does not imply that which is mysterious, inexplicable, and enigmatic; but that which was hid and not known, and could never have been known, until God revealed it. In that sense, the Gospel is a mystery which has been revealed by the Spirit of God through Christ and in His Church. We speak of the epochs and periods of history: the Egyptian, the Babylonian, the Grecian, the Roman, the Medieval period; but God has His own great period and dispensation, in which He is working out through the ages the plan of Redemption. He is both the Author and the Finisher of that plan. Men may and do differ as to the successive steps and developments in the revelation and working out of that plan, but all true Christians agree that one day it will come to an end, and that that end will be glorious and triumphant. To us it may seem in some dark hours that the clock of time is turned back. Time to us assumes suspicious proportions, as if it would go on forever. But here we have the declaration that Time will have come to an end. It will come to an end when Christ comes and brings to an end the work of Redemption. "Afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father, when He shall have put down all rule and all authority and power, for He must reign till He hath put all enemies under His feet . . . that God may be all in all."

### The End of Time for You and Me

It is not difficult for us to see that Time ends for others, but hard to realize that it ends for ourselves. "All men think all others mortal but themselves." Time is the appointed period and duration of life for my trial. Hence, it becomes a thing of solemn and tremendous importance. Although we do not know when Time will end for each of us, we do know for a certainty that it must come to an end. That certainty as to the end, and the uncertainty as to the time of the end, makes Time all the more important.

"The clock of Life is wound but once,  
And no man hath the power  
To tell, just when the hands will stop,  
At late or early hour."

We stand today at the threshold of a New Year—

"Lo, on a narrow neck of land  
'Twixt two unbounded seas I stand;"

the unbounded sea of yesterday, the unbounded, unknown, and mysterious sea of tomorrow. As we leave the old year and start the new the transition invites us to think of the use we are making of Time. This is an altogether artificial division and marking of time; and yet, there is something very impressive about it. It is like when you put your hand into the flowing water of a river. You touch, on one side, the last of the water that has passed; on the other the first of the water which is to come. So today we touch the last of the time back of us, and the first of the time that remains for us. Milton has a passage in which he likens the hours to angles. They have wings and fly upward to the throne of God to report to the Author of Time the use that we make of Time.

Time ends for those about us. We all understand that. Some of you know it by recent experience, when Time ended for some friend or loved one. When Peter came down to Joppa, and entered the chamber where the good woman Tabitha lay dead, the friends and neighbors showed to him the coats and garments which Tabitha had made with her charitable hands "while she was with them." "While she was with them." Thus there is a "while," a period of time that our friends are with us. That time comes to an end. Some make the mistake of failing to realize that now, and wait till time has ended for their friends before they understand it. Jesus reminded His friends of the ending of that period of Time when He would be with them. When Judas and some



of the others found fault with Mary because of her costly gift of ointment with which she anointed the head and the feet of Jesus, and said that the money that purchased it ought to have been expended for the poor, Jesus said to them, "The poor ye have always with you; but Me ye have not always." That was true of the friendship of Jesus with His disciples. It is true of every friendship.

There is the piercing parable and story of an accomplished and greatly beloved youth who died in the midst of his days. In that other world he sought permission of the powers who reign there to return just for one ordinary day of his past life to this world. His request was granted. He appeared as he had been at fifteen years of age in the living room of his home. His mother, busied with household tasks, hardly gave him a glance. In the yard he passed his father with tools in his hand on his way to some work, who gave him only an indifferent look. Then the youth awoke to the fact that in this world we are often all dead, and are only really alive when we are conscious of the treasure we have in our friends and loved ones.

Time ends for ourselves. When that appointed time comes, no appeal, no excuses, no protestations, can defer it. Hence time is your most valuable possession; and hence it is that the Apostle says, "Redeem the time"; that is "buy up" its opportunities. Are you redeeming your time and buying up its opportunities? How precious they are! On the equestrian monument of Senator Elkins in West Virginia, is the significant and impressive inscription:

"He worked as if he would live forever.

He lived as if he would die tomorrow."

In one of the great Russian novels, and partly autobiographic, "The Idiot," Dostoevsky relates how six prisoners were taken out of the fortress of Peter and Paul at St. Petersburg and conducted to the snow-covered drill field of one of the Russian regiments. In the center of the parade ground was a platform with soldiers drawn up before it. The prisoners climbed the steps to the platform and the scaffold. There they were draped in canvas robes and hoods and tied to posts. A squad of soldiers drew up before the condemned men and shouldered their guns. But just before the fatal word "Fire" was pronounced, an officer stepped forth and read a proclamation of pardon by the Emperor. The great author describes the emotions which he felt during those five minutes, which he supposed would be his last. He felt that he had so many lives

left in those five minutes that there would be no need yet to think of the last minute. He divided his time up as follows: two minutes to take leave of his comrades, two minutes to think for the last time, then one minute to look about him for the last time. Every minute was golden, and lengthened its duration into a century. Not one of those minutes could he dare to spend lightly.

If we knew the years, the months, the days, the minutes left, they would all be golden. Even Jesus permitted Himself to be limited by time, for He said, "I must work the work of Him that sent me, for the night cometh when no man can work."

Life's greatest duty and greatest opportunity is the duty and opportunity of repentance towards God, and faith in the Lord Jesus Christ. That is the supreme importance of time for you, that is the great purpose of life, to bring you to God. It is doing that? In His mercy God permits you to come to a new year. The old year is past. I hope you have a thankful heart for its mercies, and regrets for what was left undone, or done amiss; and that the trials and sorrows through which you pass have brought you nearer to God. But the old year is gone. What you have written you have written. However that may be, and whatever the record, this is a new day, a new opportunity. If there are habits which ought to be broken, break them now. If there are associations from which you ought to separate yourself, do that now. If there are duties which you have been neglecting, perform them now. If there is an alabaster box of ointment, precious and very costly, but never broken, and the ointment never poured out, then break the vessel, and pour out the ointment. If prayer has been neglected, now begin to pray. If time has been wasted, now redeem it.

— + —

## MULTITUDES

NORMAN E. NYGAARD

*Text: "And seeing the multitudes . . ." Matt. 5:1. Scripture Reading—Matt. 5:1-12.*

THE sight of a great host of people moves men and women in different ways. P. T. Barnum was deeply moved by crowds. He thought of them as "suckers" to be separated from hard-earned dollars. Adolph Hitler was strangely excited whenever he saw great throngs of people. He enjoyed watching their faces as he worked himself up into a frenzy

Encino, California



and fed them what he, himself cynically termed, "the big lie."

The late Eva Peron shrewdly realized that the underprivileged multitudes of the Argentine whom she called the "descamisados" could be the material out of which she could fashion a ladder to climb to fame and fortune. Benito Mussolini loved to strut in front of multitudes, assuring them, in his rasping voice, of his and their invincibility.

Jesus Christ, too, was always moved at the sight of a multitude of people. On one occasion it is recorded that He was touched with "compassion, for they were as sheep without a shepherd." That is to say, Jesus' great heart always went out toward people. He loved them. His love was so intense for them that He was ready to, and finally did give His life for the redemption of all people.

It would be well worth our while to consider just what comprised Jesus' attitude toward multitudes, to gain from such a study new attitudes and discover, if we can, how we, too, may deal with crowds.

Jesus never thought of a multitude as just a herd of people. Psychologists tell us that people in an aggregate mass are often governed by herd instincts. In fright they actually rush to their destruction, blind units led by blind leaders. They act upon impulse, not upon reason. They become possessed by a "mob mind." Even those who retain their individuality find that they cannot resist the press of bodies as the mob rushes in one direction, oftentimes to its doom.

A facile cynicism, therefore, is an easy attitude to assume. Capture the mob mind and the people are yours. Use them to your own advantage for they are so silly that they want to be thus used. The squealing little bobby-oxers who shouted, "Frankie" a decade ago, actually made a very poor figure of a man into an international celebrity. "Frankie" shrewdly capitalized upon their folly to catapult himself towards fame and fortune.

Jesus, by contrast, was moved to aid multitudes. He never considered what they could do for Him but, instead, what He could do for them. On two or three occasions, when they were hungry, He fed them. Yet He would not make a practice of feeding people lest they should lose their initiative and thereby debase their personalities.

The multitudes wanted to acclaim Him King and He could have mounted upon their shoulders to the throne of Palestine, yes, in all probability to the throne of the Roman Empire, merely by capitalizing upon human misery. The inarticulate poor of the empire

would have responded to revolutionary doctrine. The empire was ripe for a change. Jesus would have none of it. A kingdom founded in that way would not be a kingdom of God. Jesus knew that the hearts, the souls, the minds of men had to be liberated before their bodies could become free.

A multitude for Jesus consisted of individuals. They were not—as in the old Pendergast regime in Kansas City and similar political regimes in other cities,—so many voters to be delivered at so much a head. They were not, as in old-fashioned penitentiaries and prisons, merely anonymous numbers. They were all people.

On one occasion Jesus' disciples themselves forgot that fact. The multitudes were surrounding the Master and some children pressed in upon Him. "Get along," the disciples said. "Can't you see that the Master is busy? Out of the way now! Move back!"

"Let the little children come to me," He said quietly to His disciples. "The Kingdom of Heaven is made up of such as these."

On another occasion a little man was ruthlessly shoved aside. After all, the little brute was just a publican, a tax-gatherer. Tax-gatherers don't have souls. Give him an extra shove. In desperation Zacchaeus climbed a tree so that he could see the famous Man come down the road.

I suspect that Jesus may have smiled to observe the little man's eagerness, but He couldn't leave him without a word. "Come down from the tree." He called to him, "for I shall sup with you this day."

And something tremendous happened to the little publican. "If I have robbed any man I will repay to him fourfold," he said, "and the half of my goods I give to the poor."

To Jesus, in reality, there was no such thing as a corporate multitude. A multitude was always an aggregation of individuals. Someone remarked of the late Woodrow Wilson, that he loved and sought to serve mankind with a noble selflessness, but he destroyed individuals. Jesus trusted individuals and brought out the best that was in them.

Jesus never would have made the mistake that statesmen, politicians, and the general public in America did, after two world wars, damning all Germans and labelling them all bad because of the evil thing Germany did as a nation. Jesus never could have called the Japanese "dirty little yellow-bellies" as I heard Admiral Halsey term them. Jesus would have recognized the evil in the hearts of Japanese militarists, but would have seen the little Japanese fishermen, the gardeners, the doctors,

the school teachers, the children, the old people, all as individuals with souls.

If we could have treated the Germans as individuals after the war we would not be in the plight in Europe in which we now find ourselves. And unless we are able to see Russians, North Koreans, and Chinese as people and not as blood-thirsty mobs, we shall repeat our tragic mistake.

To be sure, Jesus didn't fail to condemn where condemnation was due. He condemned individuals when they were worthy of condemnation, and some of the most biting words ever uttered were used concerning certain of the Pharisees and Scribes. But Jesus did not condemn either Israel, as a nation nor the Pharisees, as a class. He was able to consider each man on his own merits.

Jesus loved people in the aggregate and because He loved multitudes He brought out the best that was in them. Salesmen have told me that it is easy to sell one or two or three people on an idea but exceedingly difficult to sell a large group. It requires a wholly different technique and a remarkable understanding of human nature.

Primarily, I suppose, it involves compassion—at least it does if one is deeply concerned about the welfare of a group. When Jesus looked upon the multitude with compassion because they were as sheep without a shepherd, His longing was communicated to them. They could sense His deep interest in and concern for them and they responded to it.

There are some very capable social workers, so-called, who understand all of the techniques of raising living standards, of decent recreation, of proper housing and all of the other facts which enter into a sociological approach to a community, but they have no skill in dealing with individuals and no concern for them. Brusqueness characterizes their dealings with those who come to them for aid or counsel.

A college girl working in the welfare department of a city said, "They're all dead-beats who come to us for aid. You've got to learn to treat 'em tough. Our supervisor knows how to handle them. She yells at them and gets results."

The girl apparently didn't realize it, but she was in much the same situation as those whom she criticized. Some politician had "made" the job for her. She was given easy work sitting behind a desk and was being paid an excellent salary. She was the recipient of the bounty of an entire community which, by law, had determined that the poor and needy should be provided for when need existed, and yet she

assumed that the segment of the community which needed aid of various kinds was made to be shouted at, brow-beaten, and shoved around.

Someone said of Warden Lawes of Sing Sing, "He sees the best in every criminal who is put in his charge. None of them are numbers. All of them are human beings." When the warden was charged with the responsibility of snuffing out the life of a man it was said that he walked the floor at night distressed to the very core by the failure of society to start a man on the road to righteousness or to redeem him after he had fallen.

So do we come to the conclusion that in God's eyes—and it should be in our eyes also—there are no multitudes. You can't regard a people en masse. You can't consider a race as a race, a nation as a nation. There are no nations of rascals, thieves, murderers. There are not even multitudes of people who can be so regarded. A multitude is made up of individuals. Some are good. Some are bad. Some are teetering on the brink between good and evil.

Although a multitude may act at times as a mob, it should never be regarded as a mob—not by anyone who is a follower of the Lord Jesus Christ. A multitude is an aggregation of individuals. It may be moved as if it were a corporate being under certain circumstances, but no one has a right to attempt to capitalize upon the oneness of a multitude, to use that multitude for his own selfish purposes.

Only as we can see in the multitude the faces of individuals and learn to love those individuals will we become like Jesus. Only as a multitude stirs our sympathy and our compassion will we know the mind of the Master.

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## What America Needs Most Just Now

AARON N. MECKEL

*Psalm 11:3 "If the foundations be destroyed, what can the righteous do?"*

UPON seeing the ravages of liquor in the community, a minister preached a sermon on the liquor traffic. After the service, one of his church officers told him that if he wanted a popular ministry he had better keep off that subject. Seeing the damaging effects of betting and gambling on the community, he proceeded to preach a strong

*First Congregational Church  
St. Petersburg, Florida*



sermon against that evil. Again his parishioner told him that it might be best not to discuss that subject. The impatient young minister asked, "What would you like me to preach about?" The officer thought for a moment and replied: "Preach about the Jews, there's only one Jewish family in town!"

What does America need most just now? What is your country's foremost need in this hour? Is it more wealth? A larger stockpile of atom bombs? Cleverness and education on the part of its people? The real need lies deeper. Catherine Lee Bates, looking out from a hill top upon her beloved Land, pointed up that need when she wrote:

"America, America, God shed His grace on thee;  
Confine thy soul in self control,  
Thy liberty in law!"

Over in the 14th chapter of the book of Proverbs is the key word we need in this discussion. "Righteousness exalteth a nation, but sin is a reproach to any people." *Righteousness*,—that is the word we need to confront anew.

America's first need just now is for a rekindled sense of righteousness, for a new sense of moral self respect. If Kefauver investigations and Kinsey reports mean anything, we are far off center in our morals. But with God's help, we can get back.

If we are really in earnest about rebuilding the foundations, we *will begin with the American home*. Suppose we stop pinning all the blame for our national sins on the great anonymous—the national government at Washington, D.C., the President, our statesmen, and what we disdainfully refer to as our politicians. We get the kind of government we bargain for. Here now, is something we can do: We can with God's help, plant the seeds of a better moral order in the home. Henry Woodfin Grady looked out upon the moral deterioration of his day, and with a heart as heavy as ours. The great Southern editor yearned for a moral revival. Everywhere he went, advocating Christian decency. One night he found shelter in a little log cabin. The gracious hospitality of its owner and his large family touched him. After the plain meal, the husband and father took up the family Bible and reverently read from it. Then he motioned all to kneel beside their chairs, and he commended his family and the distinguished guest to the care of the Almighty. When Grady rose from his knees, he inwardly spoke the words, "Here—in God-fearing, humble homes like this—is the best hope for America's future."

That still is true. In that home, the timeless fundamentals of our great religious heritage

must be inculcated. Not only taught to the children, but faithfully exemplified in the character of their elders. It is in our homes that the spiritual A,B,C's, must be stressed again:—the Ten Commandments, the Sermon on the Mount, the Life and teachings of our Lord, the need for prayer and Bible study, yes, and the difference between right and wrong. Just now we seem afflicted with an acute case of spiritual astigmatism! Crookedness and dishonesty are abroad in the Land, and honor goes begging.

This lack of elemental decency in human relationships, was poignantly illustrated, when I informed a young woman that she was rapidly destroying the happiness of a family. It seemed almost in vain to appeal to a sense of honor in this young woman. Ever and anon she would reply: "I'm in love with him, and I'm going to have him, regardless of his having a wife and family." Somewhere along the line, someone had failed that girl at the essential point of giving her a sense of moral honor.

If the foundations of the home have become rotten and infirm, then let us rebuild them in the spirit of Christian courage. It was a wise ancient who said that it isn't "Square acres but square men that made a nation great."

## II

Dr. E. Stanley Jones tells us that over in China they had a saying that nearly ruined the nation. When instances of civic corruption were pointed out, the average Chinese would shrug his shoulders and say, "It's not on my body." In time the corrupt Kuomintang held sway, until finally Communism walked into the life of China by way of the rottenness and corruption so wide-spread. Let Americans take notice! When enough citizens make an excuse for their irresponsibility, saying, "It's not on my body," then a community goes morally bankrupt.

It is the rebirth of a positive, functioning civic conscience that is the crying need through out the nation just now. Clean and efficient government, better schools for our children, a free press, wholesome recreation for old and young, law enforcement,—surely, these are "on my body". These are my business!

Even as corrupt a gangster as Costello is aware of this "close in" aspect of community responsibility. This man, with a sneer on his face for everything we hold dear said that Kefauver Committees are not enough. He stated that the ultimate remedy lies with the individual citizen in his community. Remember that it is the careless citizen, who by the mil-

lions, makes the Ericksons and the Costellos possible. In the long run Mr. John Q. Citizen gets the kind of government, and schools, and community he deserves.

A leading athletic coach lately gave his thoughts with regard to the problem of gangsterism in government and athletics. Says Mr. Brutus Hamilton, Director of athletics at the University of Southern California: "We are all of us victims of a post war 'something-for-nothing-what's-in-it-for-me?' philosophy." And he adds, "we must eliminate the ugly and unbeautiful in ourselves. That is the big war, and character is still our best national weapon. The atom bomb is just another Maginot."

If the foundations be tottering and shaken, what can we do? We can shoulder our responsibility towards our community and its problems. We can strike our blow for what is right. We can, with God's help, rebuild. We can pay new regard to that dictum of John Curran, "Eternal vigilance is the price of liberty."

### III

If America is to remain "the beautiful" she desperately needs the influence of a spiritually reborn and awakened Church. It was the Church, sending its spires heavenward on the village green, that our forefathers intended should stimulate the moral conscience of the community and nation.

What a day for the Church of God to pare back to essentials, to speak up prophetically for the truth, in this time of befuddlement, to put first things first on its agenda! From a great Christian gathering some years ago there sounded out the message, **LET THE CHURCH BE THE CHURCH**. "Righteousness exalteth a nation, but sin is the reproach to any people." Let the Church of Christ call the people of America to repentance before God.

"Our Church is just a glorified social club. It doesn't seem to be interested in the work of Evangelism or Missions." A committee of persons were describing their Church. Recall the scathing words spoken of a certain Church many years ago: "So because you are lukewarm, neither hot nor cold, I am going to spit you out of my mouth. You declare, 'I am rich, I am well off, I lack nothing!'—not knowing you are a miserable creature, pitiful, poor, blind, and naked." (Rev. 3:16, 17 Moffatt): I wonder, is the Risen Lord speaking of your Church, and mine? Like many of the persecuted churches in Europe and elsewhere, the Church in America has got to become a "Church under the Cross" again, a repentant

Church. That is the one absolute prerequisite for spiritual renewal.

The words of Leonard Bacon's hymn, come to mind:

"Laws, freedom, truth, and faith in God,  
Came with those exiles o'er the waves;  
And where their pilgrim feet have trod  
The God they trusted guards their graves."

The business of the Church is to inspire, and keep alive, Christian faith, courage, and vision in the hearts of men. It is to create new men—men who cannot be bribed!—for the new day. "Business as usual" is not enough for days like these, neither is "churchmanship as usual" sufficient. All of us need to bring a deeper, sincerer devotion to the Church. Take from the Altar, a living flame that will spiritually consume the evil and corruption that is abroad.

There's more than honor in the story about the boy who had been taking treatments from the family physician, and was brought, by his parents to the pastor for baptism. The pastor was referred to as "Doctor So and So". As the family left the sanctuary, he looked up at his parents and said, "Is that all?" "Yes," replied the parents. "But," said the little boy, "when will the follow-up treatments begin?"

"Follow-up treatments", indeed! Some of us have our names on church membership rolls,—our names, but not our hearts. We are bleacher athletes, and balcony critics. We are outwardly pious and inwardly nil. Some of us haven't even made a financial pledge to the Christian Church. The crucial cause of Christian Evangelism and Missions leaves us lukewarm. If you, my friend, are in this category, then may God wake you up. Christ's call in this tremendous day is for gridiron Christians.

Our Founding Fathers entrusted to us the precious heritage of life and freedom. God help us guard it well. If the foundations be destroyed, we shall, with God's help, rebuild,

"America, America, God mend thine every flaw,  
Confirm thy soul in self control.  
Thy liberty in law."

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# ILLUSTRATIONS

## God A Reality

*Text: John 10:15—"As the Father knoweth me, even so know I the Father; . . ."*

*John 10:37—"If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe, that the Father is in me, and I in Him."*

If we are to be Christ-followers in truth, we must find in Him much more than the beginning of an intellectual argument for God. We count ourselves His disciples because we believe not only that He is a great teacher, who lived the most perfect life, but we believe Him a personality so great that one has only to put himself persistently in His presence to find God a real and present fact, a living personality in vital touch with our own personal and intimate life.—*Henry Churchill King.*

## Brotherhood

*Text: Matt. 12:46-50 Whosoever shall do the will of my Father . . ., the same is my brother. . . ."*

But when ye pray, say *our*—not *mine* or *thine*;  
Our debts, our debtors, and our daily bread!  
Before the thronged cathedral's gracious shrine!  
Or in thy closet's solitude instead,  
Whoe'er thou art, where'er thou livest prayer,  
However humble or how great thou be,  
Say *our*, thy brother man including there,  
And more and more it may be thou shalt see  
Upon life's loom how thread to thread is bound;  
None for himself, but man and fellow-man,  
Or near or far, meet on one common ground,  
Sons of one Father since the world began.  
So shall God's Kingdom come in might and power  
When all can pray, not mine, or thine, but *our*.  
*Frances Crosby Hamlet*

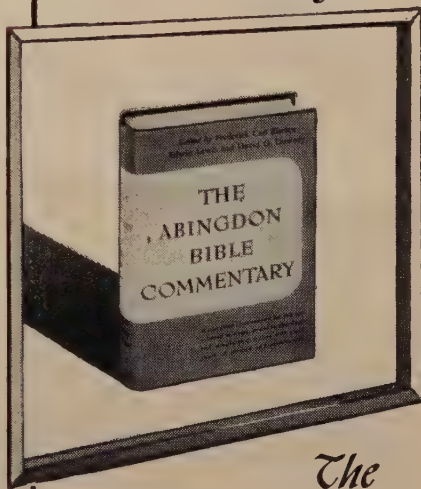
## Saints and Sinners

*Text: Gen. 1:27—"God created man in his OWN image . . ."*

*Isa. 45:12-14—"I have made the earth, and created man upon it; . . . I have raised him up in righteousness, and I will direct all his ways . . ."*

To emphasize the narrow margin between saint and sinner, we are repeatedly reminded that God created all men, and gave His life on the cross as ransom for all men. C. S. Lewis reminds us that "Lucifer was an Archangel before his fall from grace." God created *all* men; *all* men are called to repent of their sins, and accept salvation through Jesus Christ. *All* men, regardless of their talents or station in life, have the choice of serving God, or

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serving mammon; *their* choice determines their reward. In Santa Rosa, Calif., stands a church constructed from a single redwood tree, everything needed for the project from baseboard to siding, shingles, and inside finish was taken from the single source, and from the remainder we are told a five-room house was created and the stump, remaining after 78,000 feet of lumber had been taken from the tree,—the stump, 18-feet in diameter, serves at social gatherings, or outdoor religious services. It was one single tree from which men created many products to serve in many capacities, and of course, there was some waste, which was still redwood from the same source as the items used in building a church, a house, and center for social or religious gatherings. All the things created from the single source serve in equally important manner, although there is much difference between shingles on the roof, baseboards, or chancel appointments. So with man, who serves in many and varied ways, but each is creature of God, and may through God's grace choose the role of saint or sinner. His station in life, or finances, has no bearing on it.—*Samuel McCrea Cavert.*

### Stewardship

*Text: Job 26:1-14; 27:1-4—"He stretcheth out the north over the empty place, and hangeth the earth upon nothing."*

God's ownership of the world is not merely legal dominion; it is vital control. God's ownership of the world is constructive; attested by His Presence in the midst of His creation, and its sanction is His own transmitted power whereby men are able to possess the earth and subdue it. God's ownership deals with immaterial essence, the power to "stretch out the north over the empty place, and hang the earth upon nothing." Although men demand material value, they are not content with things, because He created them in His own image and likeness . . . It is the upholding presence of God in the midst of all things of the universe, that intelligent men must recognize. The thrill of it reaches every man who "will lift his eyes."—*Harvey Reeves Calkins.*

### Feeding the 5000

*Text: Mark 8:1-9—"From whence can a man satisfy these men with bread here in this wilderness?"*

"While it is a strange interpretation of the text, I would like to use a unique paragraph from the great European writer, Victor Hugo based on Mark 8:4: "The multiplication of readers is the multiplication of loaves. On the day when Christ created that symbol, he



taught a glimpse of printing. His miracle is his marvel. Here is a book; with it I will feed 1000 souls, a hundred thousand souls, a million souls—all humanity. In the action of Christ bringing forth the loaves, there is Gutenberg bringing forth books. One sower heralds another."—*Wilbur M. Smith, page 366, Peloube's notes for 1953.*

What shall we say of feeding souls with prayers, teaching of the Word of Salvation through sermons? What limit can be placed on this? What limit can we place on feeding souls through kindness, understanding, patience, helpfulness and gratitude?

## God Is Our Pilot

*Text: Isa. 58:1-12—"And the Lord shall guide thee continually . . ."*

Justice William O. Douglas, in "Beyond the High Himalayas," tells the story of the hazards of everyday life, experienced by the average man or woman, in the following description of a flight over an Himalayan range:

"Flying the Himalayas is a difficult and hazardous enterprise. There are no weather reports for the pilots. The weather report mostly needed is a report on the few passes through which the plane must pass. These are passes deep in the range, remote from any trail or road, far removed from any lookout. The mountains from a distance may appear to be clear of fog and mist. Weather, however, makes up strong and fast in the Himalayas. The condensation over glaciers and snow fields often comes quickly and in a matter of minutes erases a peak. Every flight is an experimental journey. There are almost always some clouds over the mountains. The pilot gains the necessary altitude and then looks for the hole in the clouds that will carry him through. Often he has to turn back. There are times when it is easy to return; there are points beyond which there is *no return*. Maneuverability of small planes at high altitudes is not great because their ceiling is low. One who flies the Himalayas as perhaps a thousand-foot clearance beneath him; sometimes he has less than a quarter mile on either side for turning. When he is in *those spots he must go forward!* That is why there is tenseness in the cockpit as the pilot feels his way along the cloud banks that border the high peaks and tries to make up his mind whether to go ahead or turn back."

Each of us is the pilot of our own plane through this life, notwithstanding parental training and solicitude; training in public schools and in churches; experience in living and its compensations. Each day brings its own fog, mist, cloud banks, as well as its love, fellowship, kindness. Condensation of troubles comes rapidly at times, as do rewards of many kinds; every day's experience brings new courses and new experiences: times when it is easy to turn back, should it seem wise; times when there is no turning back, and we go forward on faith and hope alone. Our lanes of travel are narrow, little ceiling above and

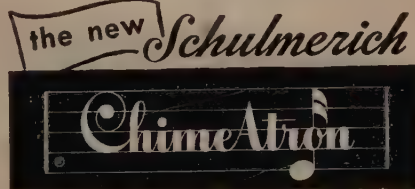


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hazards below, and the journey must generally be made alone. Tenseness! Yes, unless we discover that we are actually never alone, that we have always, *without fail*, the one capable Pilot at our side, yearning to "take over the job of seeing us safely to our destination."

## Learn to Pray

*Text: Luke 11:1-2—"Lord, teach us to pray . . . " "And he said unto them, when ye pray, say, Our Father . . ."*

The only cure for all the misery which can befall a human being is prayer. I wish those who succumb to their miseries and sin knew the Negro prayer and the truth behind it: "O Lord, help me to understand that you ain't gwine to let nuthin' come my way that you and me together can't handle."

Of all that I have tried to teach in speaking and writing, I set this above all, "Learn to PRAY." Whatever else you learn to do—*learn to pray*. That is how we make contact with the spiritual world of which this world is an ephemeral expression. That is how we come to know the reality of God and find His guidance for all the ups and downs of life. The only failure in prayer is to stop trying. Emerson said that "no man has ever prayed earnestly about anything without learning something." There is no mental hygiene like prayer and no surer sanity than prayer.—*C. Irving Benson, Melbourne Herald.*

## BUY-Products

We cannot enjoy the sunshine if we do not return gratitude for it. There is nothing free in life. We take money for our work, so we can buy food and provide shelter, so we can go on working. No one ever gets something for nothing. There are several books so valuable that I never give them away to anybody. I used to give them away, but I discovered they were put away on shelves and not enjoyed, because they did not cost the *shelver* anything. I have found that getting people so interested in those books that they will give their own money in order to possess them, insures that they get the good of them.

People who have everything done for them are not happy, and people who have too much given to them rarely amount to anything, and they even lack the experience of gratitude. That is why most charities and "help the poor" efforts fail. I am not half as much interested in helping young people through college, as I am in kindling in them such a desire for college that they will move mountains to work their

way through. We humans are so made that we value what we have struggled for. — *Ralph Parlette, in "How You Can Draw Your Highest Pay," and author of "University of Hard Knocks."*

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**MERE CHRISTIANITY**, by C. S. Lewis, Macmillan. 175 pp. \$2.75.

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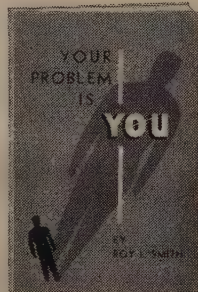


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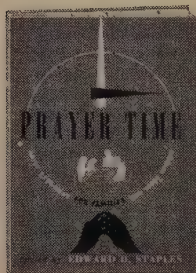
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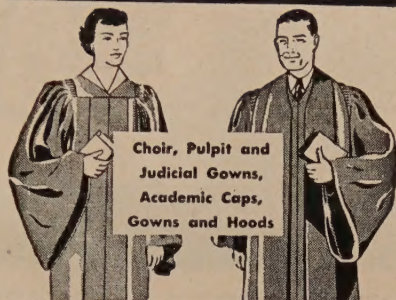
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